

A right worthy and excellent

Soveraigne Salvē,

To cure a sicke Soule,

be it never so infected with the
Poison of Sinne.

Wherein is contained

1. *The strength and force of the poison of Sinne.*

2. *How mans soule became poisoned.*

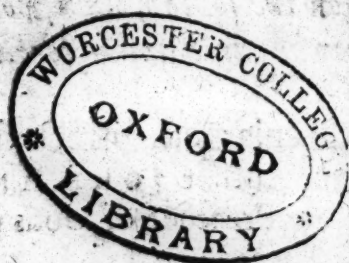
3. *How the soule of man, poisoned by Sinne, may be cured and restored.*

Newly enlarged, corrected and amended
by the Author JOHN ANDREWES,
Preacher of Gods word.



LONDON,

Printed for Iohn Wright, and are to be
sold at his shop without Newgate, at the
signe of the Bible. 1636.



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To the Christian Reader,
Health in the Lord.



God Christian Reader, where
as I haue formerly published
my Booke entituled *Andrewes*
Petition. and my *Golden Trumpet*.
vnto the view of the world;
& seeing they both are so vendible & well-
liking vnto the children of God, that they
are imprinted six or seven times in a year,
and not so onely, but I am oftentimes asked
for them of many which know me, where
soeuer I goe.

I haue therefore, at the instant request
of many of my friends, thought it good to
set forth another of my labours, not as all
that I haue made, but all that are yet pub-
licly sold.

And although this my Booke hath bene
blazed abroad without my consent, when it
was but newly composed in a few illiterat

To the Reader.

lines, and as rudely comprized in a sort of
scattered leaues; Yet now I haue newly en-
larged, corrected, and amended it: Where-
fore I desire you and euery one of you that
are infected with the payson of sinne, and
are inwardly touched with any care of your
owne saluation, that if you reade any part
of it, to peruse it ouer, and that attentiuely;
yea meditate thereon zealously, with all
sedulity; and withall treasure it in your
hearts carefully; then censure as you shall
finde, and accept as you like: for it pro-
ceeded *ex interno motu*, out of a hearty desire
of Gods glory, the discharge of my con-
science, and the benefit of all those which
would bee disburthened of the payson of
sinne: very necessary for the security and
iniquity of the time. And if it may rowze
vs from the one, or the other, or both, I
shall thinke my paines well taken, and my
time as well bestowed.



lust, of the strength and force
of the poyson of sinne.



I will plain in words
certaine in sense, and
short in writing, I
will briefly describe
the strength of the
poyson of sin, which,
like Icab, would en-
lace you; like Iudas, betray you;
like Absolon, feast you; and not onely
like Caine bereave you of your liues,
but Satan-like deceiue you of your
soules except you repent.

For, as sinne is a spirituall poyson,
the soules sicknesse, the breach of Gods
law, the which whosoever commit-
th, is of the Deuill; yea it is vilest &
most damnable thing in the world; the
which Noli me tangere, which no man
without the displeasure of Almighty
God,

A soueraine salve

God, could euer taste, or touch in the last degree.

So it is the mother of all mischief, the Daughter of the Deuill, the Purge of the wicked, the burner of Sodome, the slayer of the old world, the cut-throat of Anan, and all his posterity, and the causer of Christs Death and Passion; which overcame the peccatest, as Adam; the wisest, as Solomon; and the strongest, as Samson: and is become *solum peccatum homicida*, the whole ouerthrower and destroyer of all Mankinds whatsoeuer, which will not repent.

For *via peccati ingredientis contaminat, progredientes obstat, egredientes exterminat*: Sinne in the first entrance doth sleeth, in the progress hardneth, and in the going out destroyeth: And it hath caused *ingentia supplicia*, infinite punishments, as Achan to be stoned, Iudah to be captiuated, Canaan invaded, Pharaoh plagued, Haman hanged, and Corah to be swallowed: Yea Sinne hath caused Angels to be thrust out of Heauen, Adam out of Paradise, Gaine out of mens presence, and man out of Gods presence, with many thousands of millions to drinke of the cup of

to cure a sicke soule.

path. It causeth all those that commit it to dishonour God, to crucifie Christ afresh, and to grieve the Holy Ghost: it causeth the Angels to mourn, and all Gods creatures to groane and labour under the burthen of it, Rom. 8. 22.

It is the very excrement of the mill, that old Serpent; the age of it almost as old as the world: for scarce was there a world, but it was a poppyed world with sinne: and almost sooner was there a man, but he was infected with this popson: And so strong is this popson, euen at the first committing of sinne, that it made all the world mourne for her malady, the which neither Chiron, Esculapius, nor any could euer heale: No, if all the Angels and men both of heauen and earth were in one, they could neuer cure it.

Our popsoned soules could not be cured without a mitimidate confession of the best blood that euer was in the world, euen the most precious blood of Iesus, the only begotten Sonne of God; So this spirituall popson can no wayes cured, but by a spirituall dose; this most deadly poison hath the most soueraigne, Antidote.

A ſoueraigne ſalue

doſe; onely here is the difference, that
as hell giues the popſon, ſo heauen
giues the helpe.

There is no ſinne ſo ſmall, that hath
not coſt the Sonne of God a Sea of
ſorowes. O what a hell (thinke we)
was Ieſus Chriſt in for our ſinnes, when
hee did ſweat both water and blood, and
prayed thrice moſt feruently, to haue
that bitter Cup paſſe from him: Yea,
he braik out into this thundering voice,
and cryed to God his Father, *Quare*
dereliquiſti me? Why haſt thou for-
ſaken me?

Whoſe bloody ſweat came trickling
downe to the ground, Luke. 22. 24. In
the which, no doubt, he felt the force
and ſtrength of ſinne, the wrath of
God againſt it, the Juſtice of God re-
quiring puniſhment for it, the power
of the Law pronouncing condemnati-
on to it; the force of death, the tyranny
of Satan, and the torment of hell,
which was forcible enough to haue
drauene ſtreames of teares out of the
dryeſt eye that euer was in the head of
man, and to haue excited a multitude
of ſorowfull groanes out of the hardeſt
heart that euer God made.

Oh, was the ſtrength of ſinne ſo
great

to cure a sick soule.

great that it caused Christ to shed drops of blood for our sinnes, and cannot we shed forth one teare for the same?

Oh I beseech you, let the horrour of it be alwayes fresh in our memorie, and the meditation thereof imprinted in our hearts, that wee may remember those grievous drops of most precious blood, which Iesus Christ shed for our sakes, for our sinnes, for our soules, & for our saluation. Let vs loue him for it, thanke him for it, and serue him for it, al the dayes of our lines. So that our hands may tremble & shake for fear, & our whole body may quake with terrour of it, when any euill imagination is hatched in our hearts, or any wicked deed should be acted with our hands, that we may be euer terrified from nourishing sinne in our bosome, whose condition is so vile and base. For such is the nature of sinne, enter where it will, it is the heart it agmes at, and it will not stay untill it comes there: because sinne and Satan loue no venison but the heart, no sowle but the brest, and no fish but the soule. The heart is the Throne where sinne would reigne, and the soule it selfe is the seat where sinne would sit. And therefore, the
more

A ſoueraigne ſalue

more ſinne labours to poyſon that part, the more ſhould we ſtrive to preſerve it.

If our heart be Gods Throne, then is he a moſt vile Traitor to God and himſelfe, that ſuffers Sinne, Gods great enemy, that proud, preſumptuous, aspiring Tyrant, to ſit in the ſeat and tyrantize in the Throne of the Soueraigne Maiesty of Almighty God.

Thus we may ſee, that the very ſubiect & ſeat of ſin is the heart and ſoule of man, that moſt glorious and precious part which God made like to himſelfe, and for the which the Sonne of God, was crucified.

And as ſin delights to ſit and captivate both the heart and ſoule of man, ſo the longer it reignes there, the worſe it is; for as in good things, the elder the better; ſo in the euill of ſinne, the elder the worſe, and the more they wil grow in number. Aſke one of the holieſt men he that had feweſt ſins; They are more in number (ſaith he) than the haire, of my head. Oh who can vnderſtand his errors? *Psalm. 40. 12. Psalm. 19. 12.* Or who can tell how oft hee offendeth? Sinne is growne ſo foule, ſo great, and is ſo ſcattered

to cure a sicke soule.

scattered abroad in so many mens hearts. that S. Iohn saith, *Totus mundus in maligno positus est* : The whole world lyeth plunged in wickednesse.

Pea sinne is growne in *ultimo gradu*, in the highest degree that may bee; so that (I thinke) Satan, and all the devils in Hell, if they should ioyne all in one, and plot together the most damnable policy that could possibly be inuented, they could not make their cursed Crue more Satanical or sinful than they bee. For *Letantur cum male fecerint*, they reioyce and take pleasure when they haue done euill, because it is sinne, and I feare: because it offends God, which is the highest degree of sinne, and draweth Gods greatest anger towards them, and maketh the iniquity of the whole world to come to maturity; and to cry farre lowder than the sinnes of Sodom; and ascend higher than the sinnes of Nineueh, Therefore I may well take vp the complaint of Tertullian. *O miseris nos qui Christiani dicimur hoc tempore* : O miserable men that we are, which are called Christians in these our dayes, & gentes agimus sub nomine Christi, & yet doe liue like Gentiles vnder the name of Christians.

Pea

A ſoueraigne ſalue

Bea farre worſe than Gentiles: and therefore mirandum eſt degeneres nos; it is a wonder that ſuch a degenerate and ſinfull Nation as wee, ſhould ſo plunge our ſelues in the deuouring Sea of our ſinnes, and be ſo fettered in the gyues of our tranſgreſſion, to draw Gods heauy wrath vpon vs, as to cauſe him to whet his ſword againſt vs in ſuch a blessed and illuminated a time of the Goſpell, which flouriſheth in all places of this Land.

Yet for all this many are ſo wedded vnto ſinne, and are become ſo godleſſe, ſo graceleſſe, ſo reſted and fully reſolued to liue therein, that it draweth Gods anger towards vs, and cauſeth his ſword to hang ouer our heads, as Dionyſius ſword did ouer Dimocles; and like Belthaſers hand-writing on the wall, cryeth *Mene, mene, rekel vpharſin*, England, O England, thou art weighed, thou art weighed and found too light. And therefore we are environed with enemies round about vs, ready (without the more mercy of God) to invade & ruinate our Land, as it hath done Sodom and Samaria, Iudah & Ieruſalem, with many other Nations long agoe, except we repent, & call vpon God for
erap.

Second

to cure a sick soule.

Secondly, how mans soule became infected therewith.

AT the beginning, God surueying his woorkes with the eyes of his wisdom, after they had passed the hand of his power, his Justice pronounced this infallible sentence, Gen. 1.31. Loe they were all very good. How then came it to passe that mans soule became poysoned? And Christ saith in another place, From the beginning it was not so, Mat. 19.8. Salomon saith, God made man righteous, Eccles. 7.29.

The answer whereof our Christian Philosophy sheweth vs, that our poysoned soules, which defile our whole nature, came from the fault and fall of Adam, and from the curse of the Earth through Adams transgression. For the Deuill, that roaring Lyon, in whom the full perfection of malice lyes, knowing how to most hurt, hath poysoned the Fountaine, Adam and Eue: and the Fountaine once poysoned, then the streames issuing from the same, are sure and most certainly infected. The which Dauid confesseth in the person of all regenerate men, I was shapen in wicked

A soueraigne salve

Sicknesse, and in sinne hath my mouth
conceined me, Psal. 51.

This our spirituall poyson came in
to the soule and body of man by the
subtilty of Satan, that arch-enemy of
mankind: For he being once an An-
gel in heauen, a goodly creature, would
needs become a God, and consequently
a Creator. Now a Creator must needs
make something, and therefore here
we may behold his worke: Loe, it is
euen sinne, for sinne is the true crea-
ture and only worke of the Demill.
And as he is a spirit, so he hath society
with the spirits, as bodily creatures
haue with our bodies.

Thirdly, how the soule of man poysoned
by sinne, may be cured and restored.

The soule of man that is poysoned
by sinne, must begin to be cured in this
life, but it cannot be perfected in this
life: For whatsoever is begunne here,
in grace, in the life to come shall be
perfected in glory.

And for this great cure, we ought di-
ligently to observe three things.

1 First, we must know our selues,
what estate we are in, that we may
be how we are poysoned.

to cure a stroke soule.

2 Secondly, we must vse the reme-
dy to cure the popson.

3 Thirdly, we must take our medi-
cine in due time.

Therefore he that hath eares to
heare, let him heare ; and that hath
eyes to see, let him see, and diligently
obserue what salue he must take to
cure this poison of sinne. The first and
principall thing is to take this precep-
t of the Philosopher, *Nosce teipsum*
know thy selfe ; It is the first thing
to be done to this cure, and the begin-
ning of all grace : For in vaine is the
medicine ministered, where the disease
is dissemblingly covered, and kept vn-
knowne.

Therefore, whosoever thou be that
feelest thy selfe to be infected with this
popsoning sin, and art inwardly tou-
ched with any care of thine owne sal-
uation, and doest greane with earnest
desire to stand in fauour againe with
God ; thou must seriously enter into
thy selfe, and make a true survey of
thine inward man, that thereby thou
mayest know how sin hath popsoned
thee both in greatnesse & danger. For
vntie thou knowest thy sins, & how they
haue infected thy soule, that thy consci-
ence

A Ioueraigne saluē

once may be conuicted by them, thou
canst neuer be cured. No man can
rightly acknowledge his owne sinnes,
no man can truly confesse his faith,
no man can duly vse the Sacraments,
that doth not first earnestly try and ex-
amine his owne conscience: That is,
thoroughly to trie, narrowly to search,
and diligently to proue, who, and what
manner of person hee is, and in what
case he feeleth himselfe, how deeply his
owne conscience is poysoned, with sin.
And withall to know how, and which
way he may come into fauour againe
with God. To the same effect St. Paul
saith, Let euery man proue his worke,
Gal. 6. 4. And againe, Proue your selues,
whether you be in the faith, 2 Cor. 13. 5.
Examine your selues, and be sorrow-
full for your sinnes, not for some sins,
but for all sinnes wherewith you are
infected and poysoned: And that not
for an houre, nor a day, nor for a
weeke, nor a moneth; but mourne for
your misdoeds, and be sorry for your
sins continually, so long as you liue.

We must doe as the Prophet Dauid
did, when he had considered his wayes,
and found they were euill, He euer after
turned his feet vnto the testimonies of the
lord, Psal. 119. 16

to cure a sick soule.

So must every one doe, that mindeth
to bee cured from the poyson of his sin,
examine his owne conscience, and
make his heart smart for his sinne, by
aggrauation thereof.

The Church of God confesseth not
her finnes lightly, but with wonder-
full griefe, Dan. 9.

Secondly; we must vse the remedy to
cure the poyson of sinne.

As by nature we hate every thing
that hurteth vs, how much more by
grace should we abhorre sin that wound-
eth vs: Amongst all the workes of
the Deuill, there was none so mighty
e malicious, as the poysoning and de-
stroying the soules of men by sinne.

So for to cure our soules from this
deadly poyson, our Saviour Iesus
Christ, that heauenly Physician, hath
accordingly giuen vs a remedy propor-
tionable to our malady, out of his glo-
rious store-house of the holy Scrip-
tures. If we will be cured from the
poyson of sinne, wee must take Christ,
and the vertuous Physicke he giues
vs, by a lively faith; but we must keep
and retaine him, and it, by holinesse of
life. These tyes, faith and holinesse,
are

A soueraigne saluē

are the two bonds of our union with Christ: Faith brings Christ to vs, and holinesse keeps him with vs, and vs with him. If any man (saith Christ) heare my voyce, and open the doore, I will come in to him, and will stay with him, and he with me.

Thus by faith we take this heavenly Physick, and by holinesse we keepe it. Therefore, all those which formerly obeyed sin, if they will be cured from the popson thereof, by faith and holinesse of life, they must now withstand it. They which were wont to yield vnto it, must now strue against it. They which were wont to delight in it, must now lament it: they which formerly let sinne reigne and captiue their soules in them, must now reigne ouer it, quench it, and subdue it, and called offe from it, as from the most venomous King of a Serpent. If the filthy and stinking popson of their sinners, cannot moue them, let the shortnesse and vncertainty of their liues dampen them. If the shortnesse of their liues cannot, let the small number of them that shall be saved fray them. If the world cannot, let Death terrifie them. In o

to cure a sick soule.

Death cannot, let the day of iudgement shake them. If all these cannot, then will the torments of hell for ever torment them.

Thirdly, we must take our medicine in time.

For common experience teacheth us, that *Tempus est preciosum, breue, & irrevocabile*: Time is precious, short, holy and irrevocable. *Qui non est hodie, cras non aptus erit*: He that is not ready now to receive this heavenly physick for his sin, will be lesse ready to morrow. Let us therefore take this time while it dure, for we have no time but this present time: the time past is not againe, it is gone, and cannot be recalled: the time to come is not, for it being not come, it may be it never will come. Onely the present houre is sinners, let us take and make good use of it.

So that now, even now is the time to take this wholesome and heavenly physick, to purge away our sinnes. If the while we are here in this life, the time is in our hand. Now the doore is open.

A soueraigne salve

But after this life it wil be shut. There
fore now while the Gospell shineth,
now while Christ calleth, now while he
speaketh, now while he knocketh, let
vs amend our former liues; let vs
now therefore heare Gods word, let vs
now obey him, let vs make this day
your day to returne vnto God. And al-
though we could neuer be moued by
reading any booke heretofore, or by
hearing Gods Word preached hither-
to, yet let vs now be moued at the last,
and with good Ezekiah, let vs be afraid
of Gods threatning, sozrowe afore-
hand, examine our consciences, and
mouer for our sinnes, let vs cleanse
purge our hearts and soules from the
pollution, and let vs neuer drink, nor
taste that deadly dreggs againe. Let vs
walke no more so inordinately in
bawle no more in the filthy mire of
obey no more the lust of it, nor giue
our members any more to be weapons
to fight for it: But with all our power
let vs oppose it, resist it, and withstand
with all our force fight against it. Let
vs shake off our sinnes, banish
them, send our dearest darlings pack
hence, and neuer pittie them, neuer looke
the

to cure a sick soule.

them, neuer be led by them, for they would poyson our soules most deadly vnto eternall destruction.

To conclude, God grant that wee may all forsake our sinnes in time, before it be too late; and as Physicians doe heale many sore maladies with sharpe medicines, so giue grace, O eternall and most gracious God, that these my labors (though they seeme vnsauoury and sharpe to the wicked) may yeld such sound and godly Physicke, that they may become a Salve to cure and preserue the soules of the Godly, in their zeale of thy glory.

And furthermore grant, O Sweet Iesus, that it may offer and minister such spirituall Physicke vnto the soules infected with the poyson of sinne, that it may be a meanes to withdraw them from the same. And that the salve which is here presented vnto such as are sicke, and almost past recovery, may worke so effectually on them, that it may both strengthen, helpe, & heale them of that damnable poyson, where with they are so deadly infected.

This God grant, without whose helpe all the labour of man is in vaine.

And

A soueraigne salve

And thus, both from the payson of sin,
and the punishment due for the same,
the **I E S U** deliuer vs all, euen for
his deare Sonne Christ Iesus his
sake, our onely Saviour ; To whom,
with the Father, and the Holy
Ghost, be all honour, glory
praise, power and do-
minion, both now
and for euer,
Amen.

E I N I S.

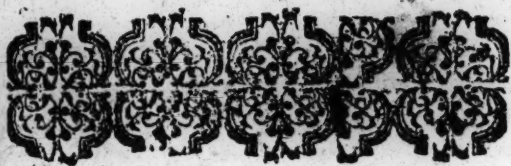


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The Author to the Reader.

If Satans might and force of sinne;
Here seemes thy soule to wound,
A soueraigne salve this booke prescribes,
Direct to cure it sound.

Esteeme this salve, and exercise
Each day and night the same,
So shall your soule well cured be,
Which sinne brought out of frame.

Regard it more than worldly wealth,
No treasure like to this,
No man can buy a salve to cure
Our soule, if this should misse.

I. A.

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